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wiser generation and one that better understands the human mind—as far distant, perhaps as the millennial dawn, yet, like the millennial dawn, approachable always—will realize that the problem of education is to know the student as Socrates thought that the problem of conduct is “know thyself” Then we shall have the true elective system—the system that elects the student. Education never changes; it only cultivates. The parable of the sower is as good a one for education as for religion. Indeed as we go to meet our classes we might say this: Behold, I go forth as a sower to sow. And it will come to pass, as I sow, that some will fall by the wayside, and the fowls of the air will come and devour it up. And some will fall on stony ground, where it will not have much earth; and immediately it will spring up, because it has no depth of earth: but when the sun is up, it will be scorched; and because it has no root, it will wither away. And some will fall among thorns, and the thorns will grow up and choke it, and it will yield no fruit. And other will fall on good ground and will yield fruit that will spring up and increase; and it will bring forth, some thirty, some sixty, some an hundred. The whole problem of education is to find the right soil for the right seed and then to plant the right seed in the soil. Our problem as teachers of Greek is to find the soil where Greek will grow, and to acquire and bring under cultivation as much of it as possible.

However, I have no desire to answer at length, or in any sense fully, the question propounded. I conclude summarily with a few suggestions—some hitherto mentioned, some not—as to how we can revive the study of Greek. We can revive the study of Greek by maintaining and proving that Greek is worth while in itself as one of the most perfect and precious records of the human race, “a possession forever”, a giver of life abundantly. Incidentally we may as well admit that Greek is useless, as common parlance interprets. So are “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance”, poetry, art, religion and any flower or fruit of the spirit; and yet these and Greek are profitable, very. We can revive the study of Greek by finding out and choosing bright boys and girls to take it, particularly those that do notably well in their Latin; and none, I should guess, that do less than well. We can revive the study of Greek by reducing the requirements for admission to college to the old maximum standard of grammar, composition, four books of Xenophon's *Anabasis*, three books of Homer's *Iliad* or an equivalent amount of the *Odyssey*, geography, and Greek history; more might easily be done by bright students, but this much well done should be enough for admission to col-

lege. Less emphasis, too, should be put on sight reading, a valuable exercise if considered merely tentative, but beyond that meretricious, and, in isolated passages, no test of a boy's or girl's real ability. Few students, by the way, can read English at sight if by reading is meant reading, marking and inwardly digesting; and that is what we should mean by reading Greek. We can revive the study of Greek by establishing courses in our colleges in which Greek is begun on entrance and required for three or four years; and by establishing other courses in which Greek is begun after a year of preparation and required for two or three years. We can revive the study of Greek by helping to persuade the American public that the teacher is worthy of his hire and should find in his profession the prospect of moderate and refined comfort. To teach, and even to teach Greek, in the prospect of such comfort should be thought a reasonable ambition in a young American of scholarly tastes. There is great need of good teachers, especially men; and this notably in Greek, which is a virile study. The schoolmaster—a vanishing species—was a mighty man in his day; but the virile influence is sadly to seek now. Man, though somewhat cowed, is not yet wholly extinct, and he should have his reward: yes, even the man teacher. Yet, “he hath not Peru in his desires, but a competence, and ability to perform those good works to which God hath inclined him”. A wiser generation, and one that better understands the human mind, will be wise enough to understand the value of the teacher; and a generation that is wise enough to understand this will also be wise enough to understand the value of Greek. Finally, we can revive the study of Greek by waiting. “Time, which bringeth all things to pass, will bring this to pass also”. The furniture van now placarded education if packed much fuller will break down of its own weight. We shall abandon the ambition of making finished sciolists and ignoramuses of our boys and girls and shall return to the old plan of doing a few good things well. When that day, that happy day arrives, the classical education will be found to be, among others, an excellent way of doing a few good things well. Already the palinodes are sounding. Greek will come to its own.

UNION COLLEGE

JOHN IRA BENNETT

REVIEWS

Latin Hexameter Verse. By S. E. Winbolt. London: Methuen and Co. (1903.)

Mr. Winbolt's book is, I presume, one of a class, a manual among other manuals, on the art of Latin versification for the use of students in the English public schools and colleges. It would doubtless be natural for an English reviewer to compare it with its predecessors in the same field. But, though for

many years an interested student of Latin verse, I have no acquaintance with other English writings of this kind, if such there are, and I am therefore unable to speak of the merits of this book in comparison with them. But however that may be—and perhaps Mr. Winbolt is a pioneer—I suspect that there are few text-books anywhere on any subject executed with such thoroughness of knowledge and with such almost affectionate devotion as this book. It carries one back to a time when men were able and willing to give a good part of their lives to attain a Latin style, to follow the fine and painstaking analysis of Vergilian verse which Mr. Winbolt makes. His method is detailed and leisurely, but not minute and oppressive.

The work is written ostensibly to teach others the art of writing Latin verses, and there are doubtless those in English schools and colleges who avail themselves of its instruction to that end. But for us, who have not been brought up in the tradition of verse-composition, the book is capable of performing a service quite as great and perhaps greater than that for which it was intended. We shall not ourselves in any likelihood essay Latin verses, nor shall we demand them of our pupils, but here is afforded a guide to instruction in the niceties of the Latin hexameter which many teachers will greet with enthusiasm. The treatment of the hexameter in school or college instruction has a tendency to become lifeless and formal. In the first stages of study the student is preoccupied with quantities and verse-rhythm. But beyond this, when the stage has been reached where the most ordinary difficulties of the verse have been mastered, many teachers are at a loss to know what to do next, how to suggest such study or analysis as shall induct the student into the finer shades of versification. For in the Latin hexameter that which gives variety and individuality of style and color to the verse is a touch more subtle and delicate than our English blank verse employs for the same purpose. It is therefore much easier to obliterate the art of the poet, by a reading which ignores all but the general rhythm of the line, than in English verse. To counteract such a levelling process, which results in a mechanical monotony that is torture to a sensitive ear, this work will be found very helpful. Let the teacher first master the book himself and make trial of the kinds of analysis which Mr. Winbolt uses and suggests, and then let him select some more important topics to assign to his pupils—or to some of them, for such work is not for all.

The contents of the book may be outlined meagerly by the chapter headings: I Pauses—a full chapter, perhaps too full, in which the principles of the pause are set forth, the nature of the effect of each pause, and the relative frequency of occurrence; II Caesuras; III Beginning of the Verse; IV End of the

Verse; V Elision and Related Matters; VI Metrical Convenience; VII Rhythmical Structure (phrasing); VIII Descriptive Verse. Not the least valuable part of the book are the very cleverly chosen English examples, which are given to afford material for imitating effects which the verse analysis yields. They form an interesting and suggestive anthology.

YALE UNIVERSITY

G. L. HENDRICKSON

Euripides: *Medea*, *Trojan Women*, *Electra*. Translated by Gilbert Murray. Oxford University Press, American Branch (1907).

As the translations of *The Trojan Women* and the *Electra* appeared some years ago and are already well-known, this review will be confined to the *Medea*, brought out in England last spring.

In a sense, the *Medea* may be said to furnish the first extant example of what is now a well-worn motive—the arrival of an outsider into a world of differing conventions and standards, and the results, comic or tragic, as the case may be. For the barbarian *Medea*, introduced into a Hellas highly civilized by contrast with her native Colchis, the sequel could only be disaster. "All through the voyage home . . .", says Mr. Murray, in his brief but suggestive introduction, "*Medea* was still in her element, and proved a constant help and counsellor to the Argonauts. When they reached Jason's home, where Pelias was still king, things began to be different". *Medea* thought that by causing Pelias's death she would obtain the kingdom for Jason, and secure herself in his affections, but "the real result was what it was sure to be in a civilized country. *Medea* and her husband had to flee for their lives, and Jason was debarred for ever from succeeding to the throne of Iolcos". They escaped to Corinth, where *Medea* is "no more a bountiful princess, but only an ambiguous and much criticized foreigner". Here the tragedy begins, "a study of oppression and revenge. Such a subject in the hands of a more ordinary writer would probably take the form of a triumph of oppressed virtue. But Euripides gives us nothing so sympathetic, nothing so cheap and unreal. If oppression usually made people virtuous, the problems of the world would be very different from what they are. Euripides seems at times to hate the revenge of the oppressed almost as much as the original cruelty of the oppressor; or, to put the same fact in a different light, he seems deliberately to dwell upon the twofold evil of cruelty, that it not only causes pain to the victim, but actually by means of the pain makes him a worse man, so that when his turn of triumph comes, it is no longer a triumph of justice or a thing to make men rejoice. This is a grim lesson, taught often enough by history, though seldom by the fables of the poets".

Such is Mr. Murray's conception of the meaning of the *Medea*. He is more sympathetic to Jason